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December.

ar month that gave us Christ! Ring sweet, ring strong,
bells of Christmas! Quickened by your chime,
ur eager wishes, like sweet birds that climb
-reaching heights, soar up to catch the song
wondering shepherds heard. Will it be long
efore the sweetness of that strain sublime
hall set itself to earth?—poor, rugged rhyme,
nate such music!

Shepherd souls, that throng
eneath the starry silence, keeping guard,
ding your patient hopes, like flocks by night,
e ye not, sometimes, from yon heavenly height,
aught faintest whispers of that advent-word
alding Christ once more, "Peace and good will,
e upon earth?" O shepherds, keep watch still.

aroline A. Mason, from the Lost Ring d Other Poems.

Editorial.

NITY sends its Christmas Greeting ll its readers. Joy ever springs earnestness, and is rooted in ightfulness. If our little paper any right to share in the love of those it greets it is because it has added somewhat to the seriousness of their lives. In the spirit of the season we invoke the merriment that increases the moral sunshine in the work.

IN Madras, recently, a Brahmin widow was re-married publicly in the presence of one hundred and fifty Hindu gentlemen. This is a most significant step, for it indicates the breaking up of custom which is much more binding than law. The traditions of fashion and style are more tyrannical than those of dogma and creed; plenty of men and women who are free on the inside, are yet bound in fetters of iron on the outside by social customs. Many a woman is willing to take her chances with God in a departure from the inherited and traditional, but dare not risk her chances in society. She is more afraid of her neighbor across the way than she is of her own conscience.

WHILE we, on this side of the Atlantic are groping after a "Free Church," the Archbishop of Canterbury on the other side, is predicting the coming of the "Deep Church," a church that will bring into its service science and secularism, that will not be afraid of Darwin, Huxley and Spencer. Indeed, according to the Twentieth Century, from which we gather this information, it would seem as if the Archbishop was almost ready to enroll these among the fathers of the New Church. It would not take much clear thinking to discover that the Archbishop of Canterbury and UNITY are seeking after the same thing. The Deep Church must be a Free Church, and the Free Church must eventually be a Deep Church, else it ceases to exist.

THERE are some indications that the council of the National Unitarian Conference will reconsider their decision to try to hold a session of the National Conference in Saratoga next fall in the same month that we are trying to arrange for the International Conference in Chicago. Whether the vote will be rescinded or not we cannot tell, but we have some hope that if they will open the discussion again, a sober second judgment will prevail. We are informed that they would likely be influenced by the judgment of those in the West not immediately connected with the committee work in Chicago; and we would therefore suggest that it might be well for all of our western readers interested in the matter, lay or clerical, to send their opinions concerning the matter, as soon as possible, to the secretary of the council, Rev. W. H. Lyon, 10 Sunderland St., Roxbury, Mass.

PLYMOUTH CHURCH, of Brooklyn, under lead of Lyman Abbott, the successor of Henry Ward Beecher, is growing in the courage of its convictions. It is a bold and noble stand which it has taken concerning its missionary fund. Hereafter it proposes to spend most of its missionary contributions in its own way, by supporting those men who are excluded, for theological reasons, from the support of the American Board of Missions. Another step in the right direction is that which permits all contributors to the missionary funds of the Church to indicate their preference, if they have any, as to the destination of their contribution. This is a plan long followed in some of our Western Unitarian churches. Let the plea be made in behalf of the missionary spirit and the missionary cause, then let each individual elect the society which in his or her estimation, accomplishes the most good. In this way the hesitation as to whether our Western churches should support the A. U. A., or the Western Conference, S. S. Society, or the Woman's Conference is solved. What we want is enthusiastic generosity. Let the money go anywhere with consecrated enthusiasm.

ONE of the most suggestive and carefully prepared outlines for Unity Club studies we have seen this year comes from the Eliot Fraternity of Portland, Oregon. It consists of twenty-five carefully selected topics for weekly meetings under the head of "Outline studies in Evolution; or the Development of Life and Society." These studies are grouped under the following heads: World-making, Succession of life in the rocks, Special creation or development, with proofs from Classification, Structure, Embryology, Geographical Distribution and mental development, and the Evolution in man, beginning with man's place in nature and ending with the destiny of man. On adjoining pages is a list of one hundred reference books and each topic is accompanied with references to these books. Altogether it must prove a liberal education to any one who will carefully follow this course and consult the authorities there named. We should think that the Unity Club Bureau at Boston, which now seems to be able to command funds which we in the West cannot, could do no better work for Unity Clubs than to print, in available shape, this outline of subject, and the accompanying list of books with the references that connect the one with the other. They must be having live times at the Eliot Fraternity in the Unitarian church of Portland, Oregon, this winter. Parallel with this work carried on on successive Tuesday evenings, there is another course for Sunday evenings on Comparative Religions with a list of books and references as in the other course.

THE death of "Father Livermore," as twenty-seven classes of the Meadville Theological school will love to speak of him and think of him, was the ingathering of a ripened sheaf of golden grain. For eighty-one years he made the world more beautiful, for, from childhood to his grave he carried that fine balance of nature which makes sunshine, and increases happiness. The elements in him conspired for nobleness rather than for greatness. He was a man more wise than learned; too full of the lore of life and the world to obtain eminence for special scholarship. So mellowed by gentle thought and high ideals that he could not throw himself into any one line with sufficient intensity and exclusiveness to make it his own. Whether as pastor, editor or president of the Meadville Theological school, he was a man who carried more weight of character than power of thought or force of logic. Such men as he make the world beautiful, and now that he is gone, the world still possesses him in still increasing and growing measures; death could not take Dr. Livermore out of this life that now is. His eulogy is not to be written. His memory need not be entrusted to the printed page, for he has directly passed on his personality to thousands of others in such a way that they too will transmit it to an ever increasing circle. The peace that has come to him was one he himself had won through years of faithfulness, which word best marks his life, and the only tribute that would be pleasing to him is the tribute of lives made more *faithful* because he has lived.

A Notable Advance Step.

We print in another column a circular letter issued by the first Free Church of Tacoma. We give so much space to it because we consider it an interesting and important indication of the trend and spirit of the times. It is one more, and, as yet, the most decisive indication that has occurred of late that there is growing in this country the Free Church of which we have so often spoken. We print this circular because we believe it is symptomatic. It will move many to diagnose the present inefficient and halting character of so many so-called liberal churches. We believe that the position taken by the Unitarian church of Tacoma is the natural and inevitable outcome of the Unitarian thought. The logic and history of that thought decrees that it must continue a *movement* towards liberty and universality or die. The spirit of Channing, Parker and Emerson will not stop short of this free, untrammeled attitude of mind that is hospitable to all that is new, and reverent towards all organizations that are old. But the position taken by the church at Tacoma is not so new as it seems. Were the spirit and method of the so-called "Unitarian churches" fully known and declared, particularly in the West, we would find that already this Tacoma church is one of a considerable circle of churches and the circle is constantly growing. The important question is concerning the economy, vitality and honesty of trying to live in the spirit of the Free Church of America, under the "Unitarian" name. Does it cost too much? Is the Free Church best served by going directly to the spirit of the matter? If so, then is the true cause of Unitarianism also most effectual thus. We doubt not but that the Tacoma movement will gain vitality, and will at once appeal directly to a constituency which before belonged to it but which hesitated to recognize it. We will wait with interest further developments, not only in regard to this local church, but in regard to the power of this example, and the pervasiveness of the spirit which moved the church to take this decisive step. The *Pacific Unitarian* for December, just received, speaking of this change says: "It is expected that every Unitarian society on the Pacific coast will join, by changing its name to The First Free Church. * * * The re-organized Unitarian church will be non-sectarian in spirit, and undenominational in principle." Such churches will find themselves already in the line and fellowship of many of

the Western Conference churches in the Mississippi valley. They will be welcomed into the fellowship which UNITY has struggled to enlarge and create for fifteen years. Many of our churches aspire to the designation "Free" for the same reasons set forth by the church at Tacoma, viz: 1.—Its bond of union is one that all men—whatever their race or creed—can endorse. 2.—It is in the deepest sense progressive. 3.—It is founded on a basis as broad as it is indestructible. Let the good work go on, if necessary, let names be changed and forms be sacrificed so that freedom may be wedded to reverence and thought be sanctified by earnestness. If the "Unitarian" is to endure it will be as a movement towards universal religion; there is no place for it as a *sect*.

The Book Harvest.*

Christmas brings to the Editorial Table its tempting confusion of new books, which is only a small part of the greater bewilderment of those who venture into a book store to look for a Christmas present. Ninety-nine times out of a hundred the safest thing to do is to steer clear of the new things; shut one's eyes to the temptations of the "Novelty Table," and go to the shelves whereon rest file upon file the serene immortals. But the Novelty Table, and the New Book stands in themselves answer one perplexing question of the Christmas gift seeker, viz; "I wonder if they do not have this already."

In the hopes of dropping a helping hint to here and there a reader we offer a few comments upon the accumulation on the Study Table of UNITY:

1. Here are the never failing calendars. "All The Year Round" with its rings, chain and tassels, is a pretty trifle in colors; a tale for the daintily furnished room of not very old people.

2. Of more dignity and value is the carefully thought-out, and the elaborately prepared calendar published by the International Order of the King's Daughters, prepared by the general secretary, Mrs. Mary Lowe Dickinson, mounted on roller, printed on imitation parchment, illuminated like an ancient missal. The fruits of the spirit as enumerated by Paul are each given a month, and a long list of Bible references given in hopes that the owner will look them up. Those who have learned the high art of drawing nourishment from the gnomic lore of the world, may find this a help to get through the year, as well as a beautiful register of the days and months. A much simpler, but still very beautiful, is a little token that comes to us from Unity Church, Cleveland, prepared for a church bazaar. It consists of a reprint from UNITY of the "Helps to High Living," published weekly in the Home Department, and compiled by Mrs. E. T. Leonard. It is surprising how much wiser even the sages seem when given the benefit of fine paper, clear type and dainty printing. UNITY feels its self-respect rising, and congratulates itself with the thought that it might become quite a respectable sheet if it could only afford to improve its looks.

3. "Scenes from the Life of Christ, pictured in holy word and sacred writ," is one of the holiday books of more than holiday value. It contains sixty-five reproductions of classic pictures in the line of the title. The sumptuous volume is also a valuable one; the reproductions of these master-pieces, even though not very successful, have a value far above more successful reproductions of more inferior art. We cannot become too familiar with the Christianity of Raphael, Angelo, Da Vinci, Hoffman and their associates.

4. Of the books of poetry, let Howard Pyle's illustrations of Oliver Wendell Homes' "Dorothy Q," "The Tea Party" and "Grandmother's Story" be mentioned, and it is enough to commend it to those who like quaint poems characteristically illustrated. It is an educative oddity.

5. "At the Gate Beautiful" is a collection of Lucy Larcom's Songs of Faith worthy its creamy envelope. The reader, as well as the author, misses here the spoken benediction of him whose name is always in the mind when the name of Lucy Larcom appears, and it is fitting that the last poem in the book is inscribed to Whittier. About one-third of this material is new, but the old will be none the less welcome by those who love the unpretentious lines of this poet-laureate of children.

6. The Lost Ring, and other poems, by Caroline Mason, with its introduction by Charles G. Ames is not of the Christmas harvesting, and not a new book, but still, as it lies on our table, it calls again for a word of love and appreciation, as it certainly belongs to the books the readers of UNITY will love to buy and to give. The two beautiful hymns in our Unity Hymns and Chorals, Nos. 34 and 113, suggest the wealth of spiritual life in this little volume of poetry fragrant with a beautiful life, and lines that will help make life beautiful.

"Do they miss me at home, do they miss me,"

the most popular of Mrs. Mason's compositions, like "Home sweet Home," has gone wherever the English language has gone. Her poems relating to the war, Lincoln and Charles Sumner, show the American heart, the poem to Channing shows the Unitarian heart at its best, the fearless iconoclast, in the interest of love, mercy and peace.

7. "One upward look each day," compiled by Mr. Sunderland, and reprinted from the *Unitarian* is before us in its second edition, valuable in the fact that it contains so much of the wealth obscured in the second rank. The minor poets now and then strike a major note, and many of them are caught in this little collection. A growing number of ministers will free themselves from the conventional tyranny that limits their scriptural reading to one book in the pulpit. Let those who have not tried the power of modern scripture profit by the experience of those who have, and the experiment will probably surprise them, as it has those. This book will be valuable in these directions, and we look for it an increasing recognition.

8. The line between prose and poetry is growing less clear and distinct with the growth of the poetic sense. Frederick A. Hinckley's "Afterglow" is a little book printed in prose, but we cannot see where much of it falls short of being high poetry. Four beautiful discourses, born out of the deep places of the author's soul, and tending to such places in other souls; "Voices out of the Silence" has already been noticed in these columns. It forms one of our Unity Short Tract Series. It is the utterance of one speaking while overshadowed. The spiritual awakening is the best internal study of Browning's "Saul" that we know of, and the last discourse "The Star! the Star!" is an universal interpetation of the picture of the Magi in Ben Hur.

9. To this class of life-helping books belongs "On the Height" by Rabbi Moses. Sermons on special festival days in a Jewish synagogue, but carrying the artless wisdom of the higher life, the sincerity and simplicity of universal religion to a marked degree.

10. To this class also, perhaps, belongs the anomalous book, "As it is to be" by Cora Linn Daniels, a book of the hither side. Whether the voices through whose dictation much of the book is offered, come from within or from above is a question for the psychical research societies. Whatever the source, the conclusions are familiar to liberal thinkers everywhere, and, in the main congenial to free and growing souls of any school.

11. "A Song of Life" is a timely and eminently successful contribution to parents and teachers whose duty it is to give to children pure and high conceptions of the processes of creation, the laws of reproduction and growth. It is the poetry of science as applied to the beginnings of life. Perhaps not a book a child can quite read alone, but a book in which the child will delight in the listening; and the illustrations will not only please but will start thought.

12. The story of Bishop Colenso is one of the many admirable little tools the Unitarian Sunday School Association of London has sent to us across the water. It is a story delightful to children and informing to older people; a story of a brave man's struggle with bigotry; one that prepares us to admire the Zulu chief, poor Pagan Ungaza, who brought his children to the Bishop, saying: "He should like to be the last fool of his race."

13. Still in the historical line, though of the most humble sort, is the memorial volume put forth by the Geneva (Ill.) society, setting forth fifty years of Unitarian life. This volume is the kind of material out of which history is to be written. It is a fugitive book, one soon lost, and those who are collecting a library valuable in Unitarian ways, had better secure a copy at once.

14. In a Biblical way the third and last volume of "Scriptures, Hebrew and Christian," prepared by Dr. Bartlett of the Episcopal school of Philadelphia, and Dr. Peters of the University of Pennsylvania, is on our table. These three volumes are a beginning in the right direction, an attempt to restore Bible treasures to the kingdom of literature. The reader is given the benefit of the revised version, with the American additions. The old interferences of chapter and verse are removed, the arbitrary arrangement departed from, some parts are omitted, quotations are indicated by different type; in short, the Bible is given the benefit of the typographical art and somewhat of critical knowledge. This volume covers the New Testament, beginning with the Book of Mark and closing with the Gospel of John. If the work was arranged in still smaller and cheaper volumes it would be better.

Two volumes of sermons just arrived will interest our readers:

15. One, discourses of Mr. Crothers, of St. Paul, the other.

16. Current sermons of Mr. Savage."

Both these books are clear an interesting contributions to curren thought. Mr. Crothers is oracula his sentences display insight an poetic sympathy. Mr. Savage, clea scientific, judicious. The first boo may move us more; the second boo instructs us most. The last di courses in each book tempt a compar son. Mr. Crothers, in the "Unity Christendom," seems to expect som final triumph, and ultimate synthes under this word. Mr. Savage in h discourse on "Free Christianity indicates the only conditions upo which a synthesis is possible, an leaves the reader to judge as whether there is not a somethin forming out of the mingling of race the comparative study of religion and the light which science throw upon the origin, growth and destin of the race which is larger than an thing that can be reasonably covere by the word "Christian."

17. Waiving all opinions as to th quality of the work, or the soundne of the principles inculcated, the ne volume at hand on "Socialism" by minister is a significant sign of th times. The world is turning awa from theological controversy; it getting sick of dogma, even of a goo and high kind; it is feeling the bu den of human misery, and facing th questions that spring therefrom. Th pastor of Springfield, Massachusett in this solid book of four hundred a ninety-three pages, attempts to bri the subject of "Socialism" down date. "Rank Christian" was the ve dict of a friend suffering from a su feit of Christianity on a casu examination of these pages. But that friend could have realized h this author opposes old dogmas co cerning property, competition a commerce; and how he labors find a Christianity instinct with t spirit of equity, a Christianity the Golden rule, the epithet "rank might have been dropped. Whatev one's conclusions may be, this wo with its full index, and great m of facts must, for a while prove timely hand-book to the student of problems involved.

18. The last ingathering of t harvest will be a volume of winnow wheat, a book not for the season for the year, but for our life-time, one our children will prize and qu from. After the death of James R sel Lowell, the post of honor am American critics has fallen, of cou to Edmund Clarence Stedman, wh original creations as a poet h been obscured, like those of Less (in his own day) and Matthew Arn by the greater brilliancy of his writings as a critic and interprete other people's poetry. To his umes on the Victorian and Amer Poets, he has now added a thir poetry in general, its essence an mission. The book is an encoura one, not simply by the wisdom ripeness it contains, but from the cumstances which called it into be These eight lectures constituted first course delivered under the "T bull Memorial Lectureship of Poet at the Johns Hopkins University. only other foundation of the among British or American Univ ties is the one at Oxford, This justifies the faith that more foundations are to be establis because poetry is a perennial ele in literature, an increasing fact human life. It is safe to read man always, whenever, or on ever he speaks. And it is a pity so much time is spent in reading other things, so long as Stedman unread.

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* 1. All the Year Round, Lee & Shepard, 50 cts.
2. The Silver Cross Calendar, International order of King's Daughters, New York, 50 cts.
3. Scenes From the Life of Christ, edited by Jessica Cone, G. P. Putnam's Sons, New York.
4. Dorothy Q., etc., Houghton, Mifflin & Co., $1.50.
5. At The Gate Beautiful and other songs of faith by Lucy Larcom, Houghton, Mifflin & Co., Boston, $1.00.
6. The Lost Ring, and other poems by Caroline A. Mason, with an introduction by Charles G. Ames, Houghton, Mifflin & Co., Boston, $1.00.
7. One Upward Look Each Day, poems of hope and faith, selected by J. T. Sunderland, Chicago: Charles H. Kerr & Co., Paper, 30 cents, cloth, 50 cents, leather, 75 cents.
8. Afterglow by F. A. Hinckley, Geo. H. Ellis, Boston, 50 cts.
9. On The Height, five sermons by Isaac S. Moses, Charles H. Kerr & Co., Chicago, 25 cts
10. As It Is To Be, by Cora Linn Daniels, Franklin, Mass., $1.00.
11. A Song Of Life, by Margaret Warner Morley, illustrated, A. C. McClurg & Co., Chicago, $1 00.
12. Bishop Colenso, the friend of the Zulus, by Florence Gregg, Essex Hall, Strand, W. C. London.
13. Fifty Years of Unitarian Life, edited by T. H. Edwards, Frances Le Baron and Geo. B. Penney, Geneva, Ill., cloth, $1.00; paper 50 cts.
14. Scriptures, Hebrew and Christian, Vol. III, G. B. Putnam's Sons New York, $2.00.
15 "Members Of One Body," by Samuel M. Crothers, Geo. H. Ellis, Boston, cloth, 75 cts, paper, 50 cts.
16. The Evolution Of Christianity, by M. J. Savage, Geo. H. Ellis, Boston, $1.00.
17. Socialism: from Genesis to Revelat Rev. F. M. Sprague, Lee & Shepard, Boston,
18. The Nature and Elements of Poetry mund Clarence Stedman, Houghton, Mifflin Boston, $1.50.

Contributed and Selected.

Christmas.

Sheep afold, the shepherds nigh
Hear joy-music thrill love's sky,
Angels singing God's pure praise,
"Peace, good will to bless our days:"
Wise men see hope's star divine,
Follow where its beamings shine,
Safely guided on their way,
By its sweet celestial ray;
Find the gift of ages there,
In the lovely mother's care;
Glad they give what'er they hold,
Myrrh, and frankincense and gold:
So this picture perfect seems,
Past and present are its dreams:
Men anear and far should come,
Where child-truth has found its home;
Simple souls and magi wise,
Should discern its sweet surprise;
Should surrender all they own,
Making its resplendence known:
See star-glory shine before,
Keeping Christmas evermore!

WILLIAM BRUNTON.

ne First Free Church of Tacoma.

[Reprinted from a Local Circular.]

The unanimous adoption of this w name makes it incumbent upon e Society now bearing it to offer eir friends and the general public a ord of explanation touching the ounds on which it has taken this ep. To this end the Society apinted a committee, whose names e hereunto subscribed, to draw up a atement of the reasons making it cessary as well as desirable that a w name should be hereafter em oyed to designate the position and rpose of the Society.

The committee therefore offers herith the following:

In a sermon delivered at the Unitan Church, October 30, 1892, Rev. lfred W. Martin, minister of the ociety, spoke upon the ideal church, fining it as the church whose bond union is so broad that *all* men, hatever their race or creed, can acpt and endorse it; a church disictly unsectarian in spirit and unenominational in principle; a church r *all* souls; a church in which the eist and the atheist, the materialist d spiritualist, the believer and the sbeliever can stand together on a mmon platform for the attainment a common aim: a church whose ticles of incorporation and declaraon of purpose contain no sentiment thought that would exclude from fellowship a single human being; short, a free church, in the best nse of the word; a church planted the eternal and indestructible basis human nature itself.

During the following week the oard of Trustees appointed a comittee to determine what alterations ould be made in order that it might nform with these standard features an ideal church. The result was e presentation to the Society for ceptance and adoption of suppleental articles of incorporation and a w constitution, together with a new me by which the church should be reafter known.

For the original preamble the folwing bond of union was substituted: This Society has for its aim the rsuit of truth, the exercise of love, e realization of moral ideals, and elcomes to its fellowship *all* persons, hatever their theological views, who ay desire to join them. Memberip, therefore, involves simply the gning of this bond of union and bylws, the latter simply providing for e business management of the urch, and no assent to any theologil creed or statement of belief is reired.

For the name "The First Unitarian ociety of Tacoma," there was prosed as a substitute "The First Free urch of Tacoma," on the following ounds:

I. Having adopted a basis of fellowship as broad as humanity itself, it is obvious that the denominational name "Unitarian," as yet unreclaimed from sectarian limitations, can no longer describe adequately the *un*denominational character of the church, planted as it is upon a foundation broader than Christian, broader than Unitarian, namely, Human. Furthermore, even if the name Unitarian could properly represent the ideas and principles of a free church, we should yet be obliged to decline to use it because of its exclusive aspect and because, outside of the denomination, Unitarianism has been identified with a religion sectarian in character and less than humanitarian in its basis of fellowship. As Dr. James Martineau has truly said, "The word Unitarian, like the words Arian, Trinitarian, etc., is a theological term. Here in England," he continues, "I know nothing of any Unitarian church, and if there were such a thing I could not belong to it."

II. Unitarianism at its first National Conference, held at Saratoga in 1865, issued an authoritative statement of its position in the form of a constitution of eight articles, with a preamble. This authoritative statement, omitting the articles which do not concern the point in question, are as follows:

PREAMBLE.

WHEREAS, The great opportunities and demands for Christian labor and consecration at this time increase our sense of the obligation of all disciples of the Lord Jesus Christ to prove their faith by self-denial and by the devotion of their lives and possessions to the service of God and the upbuilding of the kingdom of His Son.

ARTICLE I.

Therefore, the Christian churches of the Unitarian faith here assembled unite themselves in a common body, to be known as the National Conference of Unitarian and other Christian churches, to the end of energizing and stimulating the denomination to which they are connected to the largest exertions in the cause of Christian faith and work.

In 1866 there was added a ninth article, followed in 1882 by a tenth, these two articles reading as follows:

ARTICLE IX.

Reaffirming our allegiance to the gospel of Jesus Christ, and desiring to secure the largest unity of the spirit and the widest practical co-operation, we invite to our fellowship all who wish to be followers of Christ.

ARTICLE X.

While we believe that the preamble and articles of our constitution fairly represent the opinions of the majority of our churches, yet we wish distinctly to put on record our declaration that they are no authoritative test of Unitarianism and are not intended to exclude from our fellowship any who, while differing from us in belief, are in general sympathy with our purposes and practical aims.

This authoritative statement gave Unitarianism a distinct meaning and place in the history of religious organization. When it was determined that it should stand for discipleship to Jesus Christ as Lord and Master, the die of Unitarianism was cast. To the Unitarians of 1865 these terms Lord and Master were not mere metaphors, nor were they used as rhetoric, but as definition. They were not used to indicate that Jesus was simply one in a long line of prophets—and the greatest of all—but that he possessed in some measure a supernatural character, or at least some attributes or qualities of a supernatural kind. Individual churches might think differently, but Unitarianism committed itself then and there by the use of that phrase and other phrases of a kindred character to a Christian denominational position. Now many Unitarian churches, especially in the west, have become painfully conscious of this undesirable limitation, narrowing them as it does to a standard lower than that of the ideal church, yet in order to retain the advantages of association with the National Conference and with a no less influential institution, namely, the American Unitarian Association, they have been obliged to resort to verbal jugglery to justify and explain their continued affiliation with these organizations. The case has been stated thus: "The preamble shuts us out, but the tenth article lets us in"! But to us in Tacoma this species of compromise and intellectual dishonesty is intolerable, and we therefore feel compelled to surrender the name Unitarian, as well as our allegiance to the denomination, preferring strict loyalty to truth to the advantages of association unethically acquired.

III. In taking this important step we feel that that we are progressing along the lines indicated by our renowned and revered predecessors, Channing, Parker, Emerson and the distinguished men who in 1867 advanced upon the denominational position of Unitarianism (Abbot, Frothingham, Potter and others). It is to the "Unitarian *movement*" which Channing declared had "committed itself to progress, as its aim and end," that we belong, and not to Unitarian*ism*. Hence as a matter of simple intellectual honesty we are led to adopt a new name, that will, in some measure at least, suggest the nature of our organization and its aims.

IV. While laying the chief emphasis upon the *ethical* reasons for establishing a change in the name of our church, we realize that there are *practical* causes making such a change desirable, namely, the fact that the name Unitarian, even did it represent our position, is so seriously misunderstood and misconstrued by the dissenting public (which usually interpets it as anti-Trinitarianism or as crude Rationalism) that the cause of liberal religion is seriously impaired and its progress retarded by continuing to present it under a name so widely and gravely misunderstood.

V. At a congregational meeting recently convened to suggest and discuss other names, all of which like the new name were in some measure defective, it was finally decided by unanimous vote to adopt the name by which the Society is now known, "The First Free Church of Tacoma," that name being the least objectionable, and the most adequate as a succinct statement of the essential features of the church, namely, freedom for its basis and *unfettered* reason the law of its progress.

But, while severing our connection with the Unitarian denomination, we stand ready to help and co-operate with, as far as we can, any Unitarian or other liberal organization, for they are all working on similar lines to ours, only within the narrower compass of denominational limitations.

Nor, again, do we propose to sever our connection with the Conferences of the Pacific Coast with which we now enjoy fellowship, for they include in their constituency not merely Unitarian churches, but "other liberal churches," as well, hence our continued affiliation with them is as legitimate as it is desirable.

ALFRED W. MARTIN,
Minister of the Society.
WALTER J. THOMPSON,
President Board of Trustees.
SAMUEL COLLYER,
EBER T. DUNNING,
RUFUS J. DAVIS,
Committee.

Dedicatory.

In this house, where oft have sounded
Songs of praise and gratitude,
Where of God the thought unbounded
Oft has cheered our solitude:

Let again, in larger measure,
Now that wall and dome enlarged
Tribute greater spirit-treasure,
And with nobler tasks are charged,

Truth and trust, tleir wings unfolding,
Rise to heights where Love and Light
Bring that peace which all enfolding
Fills the souls with new delight!

—*Emil G. Hirsch.*

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Greatness Lowly Born.

A CHRISTMAS SERMON BY REV. PERRY MARSHALL, OF NEW SALEM, MASS.

"And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, and lying in a manger."—*Luke 2:12.*

We who believe in a Nature religion and in a religion of Nature's noblemen, have a special claim upon the Christian festival, which was originally a Nature festival.

The God of agriculture was honored by the feast of Saturnalia on the seventeenth of December to the twenty-fourth, near the time when the days had become the shortest and the sun was about to begin his return. This Harvest Home festival celebrated after the work of the year was done and the fruits of earth had been garnered, was celebrated with great joy and freedom of social communion and by the giving of presents, features which still remain in Christmas observance as well they may.

Not knowing the date of Jesus' birth, some Christian bishops thought it well to use the day of this Nature festival,—pagan, you will call it—as the time to celebrate the birth of Christ.

And not Rome only but numerous other ancient nations observed a midwinter festival, as the sun began to return. In Upsala, Sweden, there is still preserved part of a temple where was worship of this kind about December twenty-fifth, and continuing twelve days. Yule was the northern name, and we have still preserved it. From these Teutonic people came the idea of Christmas tree. But we may not call this pagan, meaning reproach in the name.

The wise men, or magi were doubtless Parsees who saw deity chiefly in the sun and stars, and hence we call them fire-worshipers. But they were, —and are, —for a few hundred of that faith still live in Asia—a comparatively pure people, and like our German ancestors, great lovers of freedom, and much given to hospitality. During the late war in this country, some wealthy men among them sent gifts of gold to this country to help on the cause of freedom. Thus the habits of their ancestors have been handed down. They were the first to lay gifts, gold, frankincense, and myrrh, at the feet of the greatness, lowly born, in Bethlehem, or rather Nazareth greatness, which they were not slow to recognize.

No wonder that they whose eyes dwelt so much upon the sight of the sun and stars, light so pure, were pure in their religion.

Even a Hebrew writer deigns to say, "The Lord God is a sun and shield." Who worshiped light must have been well developed in the idea of worship compared with the nations of early history.

And this shall be a sign unto you: "Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The wise men are inquiring where greatness is. The correct answer is given in this text, The sign is, "Poorly robed and cradled in a manger."

It is the old, true story, oft-repeated, of greatness lowly born.

When astronomy needed a great saviour, in 1571, to make laws for the stars, there was born in Wurtemberg, of poor parents, the man whose genius won for him the title of legislator of the skies. Kepler was so poor as, at one time, to be dependent on his friend, Tycho Brahe, for bread.

In a little hut among the hills and dales of Lincolnshire, England, was born, in 1642, of humble parents, the greatest mathematical genius of any age: a man who, perhaps, "stands at the head of the human intellect"; that saviour in the astronomical world who discovered the law of gravitation, Sir Isaac Newton.

Benedict Spinoza was born in 1632, thirty-two years after the burning of Giordano Bruno, another pantheistic philosopher. The great Spinoza's parents were Spanish emigrants in Amsterdam, and he lived and suffered in poverty, literally eating his bread alone, and died in patched clothes. Like Socrates he well knew poverty.

When English literature must have a saviour, or rather, a creator, Nature gave him birth in a small town, amid beautiful meadows and pastures where the lowing kine did graze, the tall trees looking at their own branches mirrored in a lovely, slowly-moving river. In Stratford-upon-Avon, William Shakspeare was born April 23, 1564; his father a humble tradesman.

When the Christian church had been corrupt almost beyond our credence, the Eternal energy did beget a man-child to be its Saviour. The man who studied from a chained Bible in a monastery and begged his bread from door to door, or rather sang for bread, was able to resist the whole hierarchy of Christendom, popes, cardinals and legates, backed, as they were by the mightiest emperor of the mightiest country of the age, Charles the Fifth, of Spain; and that almost unaided, politically, save the little favor that the Landgrave of Hesse could render him. Of course, I refer to none other than Martin Luther.

When this virgin America was suffering from a loathsome, deadly devouring cancer upon her fair breast; when the Missouri Compromise had been accepted, and the infamous fugitive slave law had been enacted, and moral decrepitude was possessing the souls of the North, so that very few would stand for the rights of the oppressed, then, if ever, this fair daughter of Europe needed a physician who could save—though it should be by the surgeon's knife. The people of America looked all around to find the man, and, lo! he was born in a log house, far out on the plains of Kentucky. Too poor for the education of schools, academies and college, he studied by the light of the fire that warmed the household at even, and toiled and endured in poverty till he made himself a real master of that wonderful instrument, the English language, and a grand master of the principles of republican government. And when in that perilous hour the people did cast lots to determine whom of all our men had been born, not King of the Jews, but "every inch a king," the lot fell on Abraham Lincoln.

When ye seek greatness this shall be a sign unto you: "Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Wise men found this so in Jesus' day, and we may profit by their wisdom.

It has been said that no great man ever had a great son, unless Philip of Macedon be an exception.

But this is undoubtedly an error. Emerson told us that the difference between great men and common men is exceedingly little. It may be said sometimes to consist mainly in the amount of energy possessed. "The only genius is a genius for hard work." But this is quite important; nor is it all. Yet greatness is more common than we think. But for the accident which determined Shakspeare to the theater, "the greatest poet of the world" probably would not have written nor have been known. And as it was, his greatness was left to be discovered long after his death, like that of Spinoza.

But for slavery, would the world ever have known the greatness of Lincoln? But for the civil war would General Grant have been distinguished?

And who supposes that had not these men's greatness been discovered no others could have been found to take those places? a score, a centurion of others?

And if greatness in these most noted cases came so near living unobserved, how many thousands, may we believe, equally great, have lived unknown, and without the world's praise have patiently performed their humble tasks, opportunity not offering in more distinguished ways?

Great mothers have been back of these distinguished men. The field of woman's work has not been adapted to distinction; and so the greatness of the mothers, so often real and of highest merit, has not been often known. Greatness is all around us everywhere, patiently plodding in its toil, with fortitude enduring pain, privation, even insult, and asking not that any should acknowledge merit. You may find it on the farm and in the mill. You shall see it in the shop and in the store. You may hear its music in the tamping-iron, or in the voice of song. It has followed flocks and herds, it has tended tender babes, it has taught in humble schools, it has cooled the lips and parched tongue, and washed the feet of the weary at the well. It has sung lullabies for cradles not its own; it has clad the form of nakedness, and given shelter to the homeless. It has "watched the stars by night and by the bed of pain."—And its praise is yet unsung. But poets soon will seek to sing it. The philosopher's pen will strive to tell it. The preacher's voice will fain proclaim it.

And in that not distant day, when the melody of the music of love shall melt human hearts into oneness, when heads shall be harder and hearts more mellow, may greatness find favor though born in stable and cradled in manger. Greatness was formerly thought to be in action, and so the warrior, the destroyer of men was great.

Then greatness was of intellect and astronomers, mathematicians and philosophers were great, and wealth made great. But now men begin to see a higher greatness still in morals and in heart. This is the evolution of the idea. And motherhood is greatness: great in hope, great in faith, great in meekness, great in patience, great in purity, great in fortitude, great in self-control, great in long-suffering, great in kindness, gentleness and in love: great also in the good sense which makes all these things possible.

It is said of John Marshall, that his was the greatest intellect, "pure intellect," ever produced in America; that he was a veritable incarnation of reason.

Jesus of Nazareth was an incarnation of gentleness. He was the gentle man.

When the world believed that all men were totally depraved; that all men were created, and none begotten or derived, that they were in nowise *related* to the Almighty save as He might adopt some few of them; that at best He could only be a kind of Step-father; it was a vast stride for the great creed-makers to state that one man, even the gentle man, was an exception to the rule; that so good a man as he, could not have been totally depraved, nor created out of nothing. "There is nothing but Eternal Matter out of which to make material bodies,—unless it be Eternal Spirit;—and nothing but Eternal Energy, or Spirit, out of which to make the Soul." So all must be derived from the Eternal and consequently all are sons. The idea of sonship is, like most great ideas, an evolution. First, one man was believed to be derived from th Almighty. Then some other goo man; and finally it dawns upon u that all men, and all things, are de rived, and not created out of nothing So with Paul we may use the lan guage of the Greek poet: "We ar the offspring of God." We are on great brotherhood. Every man i related to every other man. As Ter ence said, "I am a man, and noth ing human is foreign to me." An every dumb animal, and every plan and atom, is also of our kin. Hov narrow, how small, the idea, whic sees divinity in one man only com pared with the Pauline faith that al men are divine!

Could any miraculous act or an special begetting make Jesus, or an being more literally the son of Go than is every one who is directly o remotely derived from him.

And how little is the idea of great ness, too, which can see it only i distinguished men. In them truly but in others also, greatness dwells "This shall be a sign unto you; Y shall find the babe wrapped in swad dling clothes, lying in a manger."

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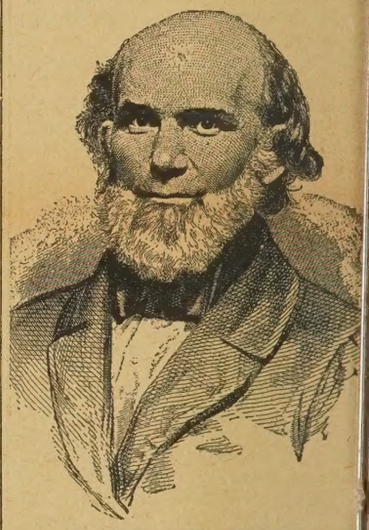

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Mr. Blake's Latest Sermon Volume.*

cannot see, for my part, why se sermons are not to be ranked ong the best of our time. That y are not sermons to crowd the es of a church, we need not be l. There is too much thought in m; they are too analytical; there is little spontaneity of utterance and stration. But with Mr. Blake's ient thinking there is a warmth fulness of sentiment, also a uty and finish of expression which eems to me is of an enduring qual-

No doubt many of the questions issues incidental to these utter-es will change or pass away. We ll not always be discussing the re-ons of "religion and ethics," or d to plead the cause of "natural gion," or to teach men correct ws of the "love" or "fear of l." But whoever, a hundred rs hence, comes by chance upon s, or any other volume of our hor's discourses, if he has any in-est in religion will be interested in way this man addressed himself he sentiment and forms of faith, to the duties of life. In every non may be found somewhat of same contemplative charm of e, appreciation of poetry, or sen-ces of strong thought expressed h a grace not soon to be outgrown. 'Religion, in common experience rywhere, is at least so much as , a going forth of the spirit in de-t feelings and adorations." "Per- Holiness, pure Truth, Divine uty, these it worships."

'Morality is not a good act. It is *goodness* of the act."

'Religion and Ethics have the e root, namely, the distinction ween Good and Evil; Right and ong."

Morality is devotion to Beauty, th and Holiness as to be realized s and by us: Religion is adora-of Beauty, Truth and Holiness ow realized and radiant in Being."

To the future ethics stands related the sphere of improvement, as ng scope for progress. Religion s to the future with an *awe* to ch now *trust* is added." Yet "Re-on is that which binds us back, k evermore to our Source. Ethics Morality points us ever forward."

Love of virtue, love of truth, love eauty, love of love, is love of God; these are his being."

As the thought of God must be ressed in Worship, so worship t be done in company. Men her can bear to be alone in so t a thing, nor can any one rise to height and the riches and the uty of it alone. Hence comes the rch, which is the companying of in religion, because they must e close together before the thought God or of worship is possible, and closer together by institutions assemblies to rejoice in these ights and move each other with n."

he Church is "*an association of in love and freedom.*" This is natural, simple and everlasting rch. It is an association *in free-*; for the thought of God is no ger an image of an arbitrary will a throned king afar off, but of an velling Presence whose Being is er in Nature and Love in sensible tures; wherefore men draw to-er in freedom, according to the re of their spirit, not hindered nor driven nor prevented by any commanded forms, but making their own forms, and worshiping devoutly for very joy and trust, in whatever way best they can utter their praise and love. And the church is association *in love;* for no longer it is something to which men are driven because they must appease the Deity through his priests; wherefore it is a companying of men together to confer on mighty thoughts and immortal feeling, because the great things of the soul—thoughts and experience—make men to need each other and to draw together for the comfort and joy of sympathy."

"God is the Infinite Eternal and Living Ought."

These quotations, though giving no adequate conception of the breadth of thought found under various themes, may yet serve to suggest the quality of Mr. Blake's thinking to be found in his discourses of religion. L.

tural Religion in Sermons. By James Vila . Charles H. Kerr & Co., Chicago, $1.00.

The New World.*

The December number of the *New World* completes the first volume of this unique periodical. It was a noble idea thus to open a wide door of utterance for all that is freest in religion, and the idea has been carried out with rare wisdom and success by the editors. The foremost writers in all parts of the world—even Mozoomdar, in India — have been persuaded to contribute their share towards the building up of the new religious world—a work which is to be the task of all earnest and thoughtful men for many generations. UNITY can congratulate the movers in this enterprise with especial appropriateness because their aim and ours is the same — to raise religion above all denominational lines and make it a meeting place of those who love and labor for the establishment of truth and righteousness upon the earth. What they are doing so successfully in the religious world of letters we are trying to accomplish in the world of religious life, and we give them a hearty God-speed.

The present number is quite as richly freighted as any of its predecessors. Mr. Salter gives us an earnest and sympathetic discussion of "The Future of Christianity." He thinks if Christianity is to have a future it must give its followers the utmost liberty of belief and must return to Jesus' lofty idealism which knows no compromise with present wrong and evil. Professor Allen treats of Servetus, giving a glimpse of the beliefs and methods rather than of the life of the man.

In the concluding article Professor Bixby criticises "The Monistic Theory of the Soul." He frankly admits that it is a theory which "has spread with great celerity and been received with high favor by the advanced thinkers of to-day," because "it meets exactly that desire for complete unity and simplification which is the master impulse of modern thought." And then he proceeds to demolish it by showing, for instance, that the brain decreases in weight between the ages of twenty and sixty—just the period when intelligence is increasing most.

Such crude arguments as this might refute equally crude statements of monism, but they could hardly touch the central conception that mind is the other side, the inner side, of matter, as matter is the outward manifestation of mind. Not increasing amount of matter but increasing complexity of arrangement may be the correlative of increasing number and grandeur of ideas. The very rearrangement of brain-matter may result in the rejection of a portion, as the finished photographic plate may have less matter than before the exposure, when it was blank. So the blank brain of youth may be heavier than the many-pictured brain of age without proving that ideas are not the thought-side of matter. It is easy to point out the difficulties of any theory to harmonize body and soul, but the monistic theory seems to an increasing number of competent thinkers to offer less difficulties than any other. A. W. G.

*Houghton, Mifflin & Co., Boston. $3.00 a year, 75 cents a number.

The Ethics of the Homestead Strike: A Narrative by the Wayside. By Sidney H. Morse, published by the Conservator, Philadelphia. 15 cts.

Roland Graeme: Knight. A Novel of Our Times, by Agnes Maude Machar. Montreal: William Drysdale and Co., and New York: Fords, Howard and Hulbert. $1.00.

These are two contributions to the literature of the "labor question," which is after all to be solved in a "narrative" or a "novel," nor even, let us reflect, in a judge's opinion or an act of legislature. Mr. Morse gives us an original idea of a very revolutionary character yet worth considering, as his solvent. This is, that prices of labor, as of goods, should be fixed according to the *cost* to the seller, and not according to the *value* to the buyer. "A thing is worth what it will bring," is the motto on the flag of the pirate. The cost of living, of labor, and of education for business, is to be reckoned in the price, but no profit is to be made—whether in rent, interest or business gain. Thus capital will have no advantage over labor, and a fair day's work will be worth—what? Another fair day's work in exchange. In order to make this scheme worth, it seems to us, it would be necessary to fix a uniform cost of living, because many a capitalist now may claim that he only "makes a living" out of his business. In fact just here lies a side of the labor question not often presented. If every family were limited, by a sumptuary law, (not that we advocate such a law) to an expenditure of say, four hundred dollars a year for each member, two thousand dollars for a family of five, which is to be considered a very moderate income, then the capitalist with a revenue of from two thousand to a million dollars a year would be obliged to put all of his excess profits back into commerce. The money which is now from the point of view of political economy, absolutely wasted in luxury, whether of houses, horses, jewels, amusements or fine clothing, would go into productive industry, developing the country and not only employing many men, but creating wealth. It is the sight of luxurious living which maddens the poor. For this luxury, let us add in passing, women are mainly responsible.

"Equality," one of Roland Graeme's watchwords is a noble but vague and abused word. All men are not created equal in mental capacity—and moral worth, so perhaps they should not enjoy equality of possessions. The equality that is unqualifiedly desirable, and toward which our Knights should direct their efforts, is equality of opportunity for each individual to develop his best self. The state should provide equal chances for education in art, letters, industries, and science for all. The inheritance of wealth gives some men advantages in opportunity, but a tax on and limitation of successions, now ably advocated, would reduce this inequality and give over large surplus estates to the state, out of which to provide for education in every line.

The author of Roland Graeme is thoroughly in earnest, and has written a story of interest and suggestiveness, though artificial and inartistic in execution.

The suggestion that reformers in each class try to wake their own class up to its shortcomings, is helpful. The Knights of Labor are too apt to rail at the luxury of the rich, and the capitalists at the improvidence and violence of the poor.

Co-operation, urged by Miss Macher, has its critics. Manufacturers say "profit-sharing" is attractive to workmen, but "loss-sharing," its necessary complement, is appalling. Mr. Morse would eliminate all profit as robbery. F. G. B.

Elizabethan Echoes. The Old English Dramatists. By James Russell Lowell. Boston: Houghton Mifflin & Co. $1.25.

The six studies comprised in this slender volume were originally delivered as lectures before the Lowell Institute, in 1887. While they bear sundry marks of being prepared for oral delivery, they are far more worthy of a permanent life in print than many more studied productions of minds less blest with sagacity, taste and wit. It is refreshing to see some American criticism of so fine a quality directed to the rich mines of the Elizabethan drama, (exclusive of Shakspeare) which have been worked but not exhausted by such English men of letters as Lamb, Hazlitt, Symonds, Coleridge, and Swinburne. Still more refreshing it is to be led by a sympathetic guide into this enchanted temple of the Muses, to which might be applied the exquisite lines of Marlowe:

"So fair a church as this had Venus none:
The walls were of discolored jasper stone,
Wherein was Proteus carved; and overhead
A lively vine of sea-green agate spread,
Where by one hand light-headed Bacchus hung,
And with the other wine from grapes outwrung"—

refreshing especially in these days when we must quote Chapman and say,

"Nay, we must now have nothing brought on stages
But puppetry, and pied ridiculous antics;
Men thither come to laugh and feed fool-fat,
Check at all goodness there as being profaned."

The special achievement of Lowell's comments on these writers of the golden age is to analyze their poetic quality. The burning splendor of Marlow's imagination, the pensive grace of Fletcher, "the proud full sail" of Chapman's great verse, Webster's power to shake the soul with pity and terror—these round out for us a larger and finer conception of the power of poetry. And certainly, to do this, to awaken a deeper love for poetry, which furnishes us with the standard of a more ideal felicity, of calmer pleasures, and more majestic pains," is one of the highest aims of criticism in "an age hardening itself more and more to those subtle influences which ransom our lives from the captivity of the actual, from that dungeon whose warder is the giant Despair." "It appears to me," Mr. Lowell observes in another passage, "that it is the business of all imaginative literature to offer us a sanctuary from that world of the newspapers in which we have to live whether we will or no."

So it is good to live for a little in the neighborhood of these old dramatists, for not only are they masters of the tongue (then so young and flexible) which they helped to mould, not only do they refine our sense of beauty by the varying form and color of poetic art; besides all this, they show us human thought and passion, intensified and heightened by the vivid age in which they lived, as well as by their own creative faculty. And thus, while they force us to look into the dark places of the mind, the horrors of vice and cruelty and madness, they give us also such food for high thoughts as the lines which follow (quoted from Mr. Lowell's quotations alone)—

"The chiefest action for a man of great spirit
Is to be never out of action."—*Webster.*

"I cannot set myself so many fathoms
Beneath the height of my true heart as fear."
—*Webster.*

"Give me a spirit that on this life's rough sea
Loves to have his sails filled with a lusty wind,
Even till his sail-yards tremble, his masts crack,
And his rapt ship run on her side so low
That she drinks water and her keel ploughs air,
There is no danger to a man that knows
What life and death is."—*Chapman.*

M. M.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

Her Friend's Lover. By Sophie May. Boston: Lee & Shepard. Paper, 12mo, pp. 281, 50 cents.

Amore. By Elizabeth Boynton Harbert, Ph. D. Chicago: New Era Publishing Co. Cloth, 12mo, pp. 278, $1.25.

The Cup-Bearer. Illustrated. By Helen Van Anderson. Chicago: New Era Publishing Co. Cloth, 8vo, pp. 380, $1.50.

Quabbin. The Story of a Small Town with Outlooks upon Puritan Life. By Francis H. Underwood LL.D. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, 12mo. pp. 375, $1.75.

Social sm from Genesis to Revelation. By Rev. F. M. Sprague. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 493, $1.75.

The Picturesque Geographical Readers. By Charles F. King. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 235, 56 cents.

A Woman's Philosophy of Love. By Caroline F. Corbin. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 302, $1.50.

Members of One Body. Six Sermons by Samuel McChord Crothers. Boston: George H. Ellis. Cloth, 16mo, pp. 132, 75 cents.

The Evolution of Christianity. By M. J. Savage. Boston: George H. Ellis. Cloth, 12mo, pp. 178, $1.00.

The Olive Leaf. Songs and Hymns for Sunday Schools, Christian Endeavor and Social Meetings. By Charles K. Langley. Both New York and Chicago: White Smith Music Publishing Co. Cloth, 12mo, pp. 160.

A Book of Famous Verse Selected by Agnes Repplier. Boston and New York: Houghton, Mifflin & Co. Cloth, 16mo, pp. 244, $1.25.

The Old English Dramatists. By James Russell Lowell. Boston and New York: Houghton, Mifflin & Co. Cloth, 16mo, pp. 132, $1.25.

Hand-Book of Chicago's Charities. Published by the Illinois Conference of Charities and Corrections, by Rev. John Visher, Sec'y, 51 and 53 LaSalle St., Chicago. Cloth, 12mo, pp. 180, $1.00.

Creation of the Bible. By Myron Adams. Boston and New York: Houghton, Mifflin & Co. Cloth, crown 8vo, pp. 315, $1.50.

TRUTHS FOR THE TIMES.
Fifty Affirmations concerning the Relations of Christianity to Free Religion. By Francis E. Abbot. 10 cents, post paid.
CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

Notes from the Field.

The Society for Ethical Culture has been in operation since 1884 and is a continuation of the Free Society of Dorchester founded by Mrs. Clara M. Bisbee in 1881. Its distinctive features are association without formal organization, ethical growth through personal friendship, and reverent free thought and affiliation with special reforms. It maintains a Sunday School consisting of a Kindergarten and a young people's ethical class for character talks and the study of all Bibles. At present they are devoting their attention to the principal ethnic religions. A novel feature of the young people's class is the renewing each week in water of a blossom representing by its color some virtue. The "Flowers of the Heart" or "Cardinal Virtues," are arranged by Rev. W. G. Babcock to be typified by certain colors.

The Manual of the National Alliance of Unitarian and other Christian Women, for 1892 is a pamphlet of nearly two hundred pages full of interest and shows a large increase in numbers, finance and good accomplished. Post office mission, support to new and struggling parishes, help for the Indian Schools, the raising of Endowment Fund for Meadville school are a few of the many lines of helpfulness that issue from this energetic organization.

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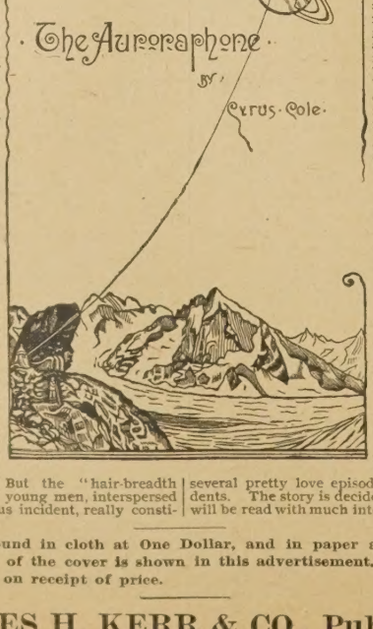

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Fri.—We rule over our spirit first by an effort, afterwards as a matter of course.

Sat.—Unless we have faith in something above ourselves, our strength goes out of us.

—*James Freeman Clarke.*

The Watch On Christmas Eve.

lose by the chimney, on Christmas eve,
Are huddled two tiny forms;
he rafters creak and the windows shriek,
And the night is wild with storms.
Tis a lonely watch, for the spectre doubt
Has entered a childish breast,
nd faith to-night must be lost in sight,
And the spirit laid at rest.

Are you sure he'll come?" says a tiny voice,
"Oh, say you are certain quite!
h, what could we do if it should n't be true,
And nobody came to-night!"
ut the sweeter tones of a childish trust
Break in on the other's doubt;
Oh, never you fear, you will see him here
When the midnight bells ring out."

Perhaps they have told us a story, though,
You see we're such little boys;
hould feel so bad if I thought they had,
That I'd hate the Christmas toys,
you think he'll care for the wind and rain?
They say he's getting old—
ith that heavy pack on his poor hump-back,
And the night is so very cold?"

tell you the reindeer brings him here,
And the load of toys is light,
s coat is warm and he laughs at storm;
know he'll come to-night,
ere can't be a doubt, I say,
Oh, never a cause to fear;
r watch we'll keep while the others sleep.
And we're sure to see him here."

t the minutes drag and the small heads droop,
When soft through the parlor door
o shadows creep, while the bright eyes sleep,
For the bold night watch is o'er.
ey cram the stockings with loads of toys,
And then, with stealthy tread.
ey lift each form in its nightgown warm,
nd put the watchers to bed.

—*American Youth.*

The Captain's Christmas-Tree.

It was a German steamer; but it s sailing to America from an Italian rt, and had on board many poor lians going to find a home in the eat Western country. They left autiful roses blossoming in the gar- s of Genoa; and it was pitiful to nk what snow and cold they would n meet in the new, strange coun-

Before they landed, however, they v a very remarkable tree such as is t described in any botany. It was Captain's Christmas-tree; and st probably such a one was never ore seen in any holiday celebration. The Captain was a German; and as rybody knows how dear Christmas to the hearts of the Germans, it is to be wondered at that this good tain determined to have a Christ- s-tree upon his steamer even al- ugh in mid-ocean. He planned it ore he sailed from Genoa, and ight there candies and ornaments decorate it, What was his dis- ointment, however, to find that he ld not buy any suitable tree. at luxuriant country with its palms roses, its sweeping foliage and vering vines, does not produce such rdy growth as makes a Northern Christmas-tree. The Captain could not buy an evergreen at any price.

When people wish to be very emphatic they sometimes say that a thing cannot be had for "love nor money." Now in this case what money could not buy on land, love created on the ocean. The Captain and the ship's carpenter had a grand consultation, and both of them being Germans who loved Christmas and who loved to give pleasure, and who also loved to overcome a difficulty, the result was a real Christmas-tree, but—as was said before—not such a tree as is decribed in any botany. Nevertheless, perhaps this tree might be said to have belonged to the broom-family, although not of a variety growing in Scotland nor America, nor even in that part of France where originated the great Plantagenets. It would have to be classed under the domestic-broom variety! In fact the tree was made entirely from common brooms such as are found in every kitchen; and only the genius of a true Christmas-lover could have designed such a tree. The trunk of it was a broom-handle, and in this many holes were bored into which whisps of a broom were fastened, long and short, for branches. The whole structure was painted green, and the effect was quite like a tree, certainly it was like a Christmas tree when the ornaments were hung upon it and little electric lights were all over it, arranged by the ship's head engineer.

The cabin passengers thought it a great success when they saw it on Christmas-eve, and had music and speeches, and tried to forget that Christmas is a day which belongs especially to home love. The kind-hearted Captain showed them how true it is that good will towards others is the real secret of Christmas cheer. One of the passengers so strongly felt this motive in his novel tree culture that she sent him some verses which he had read as a part of the evening's programme.

"Peace on earth" the angels sang
That Christmas Eve so long ago.
Lucky for us they did not mean
'Twas only on dry land, you know!

We on the ocean sailing now
Share in that song of the first year,
That greeting of the new-born love
To bind the world with Christmas cheer.

Wherever human hearts respond
To links of kindly brotherhood,
And do it with the Christmas thought,
There is the Christmas day made good.

We all here form one Christmas band
While sailing on the "Fulda" brave,—
Those who return to homes held dear,
Or seek new homes beyond the wave;

And—most of all—the faithful, true,
Whether of low or high degree,
Who've left their homes in "Vaterland"
To guide us o'er the pathless sea.

We all are of the Christmas host
Who now repeat time and again
In "Merry Christmas" each to all,
The angels' song—"Good will to men".

The children of the steerage passengers had their share of the good will on the day after Christmas, as old Neptune,—because a heathen deity, one must suppose,—did not approve of Christmas, and made too much commotion on that day for a happy celebration. But on the following day all was serene again, and forty or fifty little Italians were introduced to the splendors of the great dining-saloon. There were candies and toys for each, also a ten-cent piece presented by one of the passengers,—to prove a lucky-penny in the new world, it is to be hoped. There was music by the ship's band, and—best of all—there was the Captain's kindly face, and the wonders of the Captain's Christmas-tree.

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"Oh, meadows, flowers and lovely trees!"
Cried poor little North-street Kitty;
While Dorothy, fresh from country lanes,
Was sure 'twas "a great big city."

Bessy, it seemed, had never thought
Of the home beyond the river;
She simply took each perfect gift,
And trusted the loving Giver.

Then up spoke Edith, tall and fair—
Her voice was clear and ringing,
And led in the Easter anthem choir—
"In heaven they're always singing."

To Esther, clad in richest furs,
'Twas a place for "outdoor playing";
But Bridget drew her thin shawl close,
For "warmth and food" she was praying.

The desk-bell rang. But one child left—
My sober, thoughtful Florry.
"Why, heaven just seems to me a place—
A place—where you're never sorry."

—*Willis Boyd Allen, in S. S. Times.*

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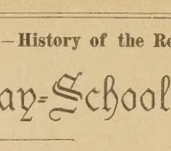

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Which standpoint, different from that of Jeremiah, is represented by Psalms 137?

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What do we know of Ezekiel? Has his poetry a sublime character? What is the meaning of ch. 37? How does Ezekiel reveal to us that at his time the books Numbers and Leviticus had not yet been written? Toy, p. 80 nr. 4.

Which event induced the "second Isaiah" (ch. 40 to 66) to arise as a prophet? ch. 45 : 1 to 5, 13, ch. 40 : 1 to 3. What is the real foundation on which he built the glorious anticipations of the future, which he proclaimed so enthusiastically? ch. 54 : 10 to 17; 60 : 1 to 4, 11 to 22.

How does he ridicule idolatry? ch. 40 : 18 to 26. ch. 44 : 12 to 17. Which religion does he advocate? ch. 58 : 1 to 11.

What does he mean by the "Servant of the Lord"? ch. 42 : 1 to 7; ch. 52 : 13 to the end of ch. 53. If the prophet could not point at Jesus by these words, is there no truth in the idea derived from these chapters, that Christ bears the sins of the world? Toy, p. 81, 82. Knappert 151, 152. B. f. L., II, 417-425.

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This poem probably was written in the first part of the Babylonian exile or shortly before. At the end of this period another man lived and preached, the author of the twenty-six last chapters of Isaiah's prophecies, who by this reason has been called the Second Isaiah. He had been thinking about the same problem, but his solution had more comfort than that of Job. Not the external circumstances determine a man's real happiness, but the inner condition of his heart (ch. 58 : 5 to 11). If therefore as experience teaches, the sufferings we have to endure can make us more earnest, more humble, more energetic, more compassionate, these sufferings are no calamity, but a blessing. He is the first in the Old Testament who expresses this idea about the moral value of sorrow. When in later times the Christians speaking about Jesus, a greater and more innocent sufferer than even Job, said: "Behooved it not the Christ to suffer those things and thus to enter into his glory"? this thought had been borrowed from this great unknown prophet.

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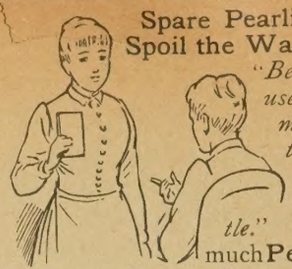

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